

# Church Life

Vol. 6.

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No. 8.

## OUR MEMBERS.

Deacon Neal is suffering from the effects of a painful accident on July 13. While crossing Prairie avenue in the vicinity of his office he was run over by a horse and buggy and was bruised and otherwise severely injured so that he has not been able to get out very much. We bespeak for our good deacon the prayers and sympathies of all the members of the church. Deacon Neal has been sorely afflicted for several months. Let us hope that better things are in store for him.

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Miss Mary Marx and Mr. Fred Marx spent several days of August at Central Park, Black Lake, Mich. They report a splendid time.

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Mr. and Mrs. D. C. Hall and baby and Master Emmet Marx are camping at Saugatuck for a few days.

## SUNDAY-SCHOOL TEACHERS AND WORKERS.

During the month of July, notwithstanding the absence of the superintendent on his vacation trip. The Friday evening meetings have been held regularly and an unusually deep interest has been developed. On July 2 the lesson was conducted by Mrs. Wigney; on July 9, which was the day of the picnic, we hardly dared to hope that we should be able to get enough to hold a meeting, but, contrary to our expectations, we had a goodly attendance, several coming home from the picnic early on purpose to be present at the meeting. Deacon Raymond was the leader. On July 16 the lesson was in charge of Miss Laidlow and Miss Simpson, who formed the class into a circle, thus varying the order and adding to the interest. On July 23 Deacon Raymond was in the chair and taught the lesson, Paul at Athens, in such a way as to be very helpful and enjoyable to all present. On July 30 we had a very delightful time. The pastor conducted the meeting and there was a good attendance. The lesson was Paul at Corinth and the pastor, who is an able Bible teacher, gave us a good deal of light upon the lesson and brought out a good many points which were helpful. The superintendent and his wife were present, having just returned from a visit to Nova Scotia and their old home in the eastern states. They are looking well and their smiling faces and cordial greetings met with a hearty welcome.

Mrs. Spinney told of an experience in Nova Scotia; she, being desirous of keeping her record good for attendance at Sunday-school, went with her husband to a morning session of Sunday-school and found that only a men's class was present, but like a true American she courageously, in spite of remonstrances, walked in and took a seat beside her husband, thus keeping her record good for attendance. One encouraging feature of our Friday evening meetings through July has been that several of our pupils have been present, and it is a good place to develop our young members for Christian service.

William Wigney, Secretary.

## OUR VISITING FRIENDS.

It may be of interest to the readers of Church Life to know that thirty-seven visitors joined with us in the communion service on August 1, representing fourteen different states and countries as follows: Illinois 19, Michigan 2, California 1, Ohio 1, New York 2, North Carolina 1, Wisconsin 1, Washington 1, Oklahoma 2, Texas 3, Kentucky 1, Mexico 1, Cuba 1, Central China 1. Surely the fame of the First Baptist Church must be far reaching to draw such an array of strangers to our service.

## MRS. ANN ELIZA AUSTIN.

Mrs. Ann Eliza Austin died at the West End hotel, Uniontown, Pa., her home and that of her two sons for several years, August 9, 1909, at 3:40 p. m. Deceased had been an invalid for several years and was stricken with paralysis on Saturday, the 7th, about 4 o'clock and was unconscious until the time of her death.

Mrs. Austin was the daughter of Arnold and Margaret McClelland Plumer and was born in Franklin, Pa., March 25, 1836. She was married in Uniontown, January 25, 1860, to Rev. Richard H. Austin, who died July 5, 1900. Mrs. Austin is survived by three sons, Harry P. Austin of Chicago, and Richard W. Austin and A. Plumer Austin, both of Uniontown.

The funeral will occur from the home of Mrs. Lida G. Bliss this (Tuesday) afternoon at 4 o'clock. The services will be conducted by Rev. John R. Wightman of Pittsburg. Interment will take place Wednesday, at Franklin, Pa.



## LOCAL CHURCH NEWS

### SUNDAY-SCHOOL PICNIC.

The Sunday-school picnic was held this year at Jackson Park, an ideal place for a picnic. It was not the pleasure of the writer to be there, but from all accounts those who were so fortunate as to be there had a most enjoyable time. The members of the committee who had the matter in charge, Dr. Lumley, Dr. W. H. Gale and Assistant Pastor L. L. Kelley, were untiring in their efforts to make it a success.

Each member of the school was treated to a trip around the system of lagoons in one of the launches and in addition was given a spin around the park in an automobile, thanks to the two brethren who generously gave the use of their touring cars for that purpose. The day was fine and all who went seemed to enjoy themselves to the full. I am sure the committee deserves great credit for the efficient manner in which they managed the picnic.

### THE ORPHANAGE.

The annual reception and bazaar will be held at the Central Baptist Orphanage, 504 S. First avenue, Maywood, Tuesday, September 21. Lunch will be served from 12 to 2 o'clock. Mrs. King, Mrs. Combs or Mrs. Eliza Harvey will be pleased to receive any salable articles and take them to the orphanage in time for the bazaar. The reception and bazaar is held a month earlier this year than usual, hoping that the weather may be better and the attendance larger than it is at the corporation meeting which always meets the fourth Tuesday in October. Having our reception and bazaar at a separate time we hope to have more time to sell our goods, which we hope to have a good supply of, and also to get better acquainted with our Baptist sisters, and by attending the reception on that day you can also visit our Baptist Old People's Home in Maywood.

Don't forget the date, Tuesday, September 21, 1909.

E. H.

### RAYMOND CHAPEL.

The work at Raymond has been badly affected by the summer heat as usual. The attendance of the Sunday-school has been in the seventies and eighties. The evening congregations have been three or four times larger than they were last year, owing to the stereopticon. The pastor preached a series of sermons upon the Life of Paul, and is now illustrating the Life of Christ. The audiences have been good and very appreciative. The prayer-meetings have been good but small. Mr. McKaskil has been holding meetings on the corner for some time, but has now moved to the corner of Halsted and Thirty-first, where he can reach more people. He is a good man and possessed with a great earnestness.

Mrs. Johnson is again about but not fully recovered from her accident.

Mrs. Gilmore has been sick for almost two months. We are in hopes to see her about the mission again soon.

### MEN'S LEAGUE.

The following program has been arranged as part of the year's work of the Men's League: Annual dinner, Tuesday, October 22, 1909, at which time the audience will be entertained by one of the city's leading glee clubs. Beginning Tuesday, November 9, 1909, there will be a series of ten high class entertainments, concerts, lectures, etc., provided by a leading lecture bureau, each alternate Tuesday, closing March 22, 1910.

### MEN'S LEAGUE BIBLE STUDY.

The classes for Bible study will resume work with Mr. C. R. Stouffer as leader the first Sunday in September at 9:30 a. m. in the Sunday-school rooms. These classes have been very interesting and instructive during the past year. It is hoped that the regular attendance will be largely increased and all men of the congregation and neighborhood are urgently requested to join the League and attend this Bible study class.

### THE CHURCH BUILDING.

Our church is used many times and for many meetings in the course of a week. It is essential, to avoid confusion and conflicts of dates that any society or individual desiring the use of the auditorium, or any of the other rooms, communicate with Mr. M. J. Piercey, chairman of the House Committee, as far in advance of the date of the proposed meeting as is possible.

The following regular meetings of the various societies of the First Baptist Church are announced:

Ladies' Benevolent Societies—First and third Friday of each month.

Woman's Missionary Society—Second Friday each month.

Amoreh Henson Guild—Fourth Monday of each month.

Men's League—The following Tuesday nights: 1909—Oct. 26; Nov. 9 and 23; Dec. 7 and 21. 1910—Jan. 11 and 25; Feb. 8 and 22; March 8 and 22.

Sunday-school Workers—Every Friday night.

Woman's Christian Temperance Union—Second Wednesday of each month at 4 p. m.

Choir Meeting—Every Saturday night.

Everything harmonizes with me which is harmonious to thee, O Universe. Nothing for me is too early nor too late which is in due time for thee. Everything is fruit to me which thy seasons bring, O Nature: from thee are all things, in thee are all things, to thee all things return. The poet says, Dear city of Ccerops: and wilt thou not say, Dear City of Zeus?—Marcus Aurelius.

A great sorrow, like a mariner's quadrant, brings the sun at noon down to the horizon, and we learn where we are on the pathless sea of life.—H. W. Longfellow.



## LOCAL CHURCH NEWS

### "MORALE" AS A FACTOR IN SUCCESS.

An exchange tells of a writer who chanced to pick up a guide-book to tennis written by an ex-champion of the game. A short chapter in the book interested him because in it the writer stated in summary form what he considered to be the factor of success in the game. The first and most important of these he claimed was "metaphysical" not "physical." The writer then proceeded to give this rather extended definition of "Morale": "The term implies, roughly speaking, the power of endurance when there is every reason for not enduring." Our exchange, from which we quote, goes on to say: "A very fine statement, worthy of being pondered! For this power to endure when there is every reason for not enduring is the secret of success, not only in tennis, but in almost every great and good undertaking, and not the least in living unto God. Our present worth to Christ's kingdom, and our power of achievement, are very largely determined by the measure in which we possess this 'Morale.'" By way of added comment we may note that this moral quality is what has made effective men and women in all the ages. It is "patient continuance in well doing," in the face of overwhelming odds, that eventually overcomes. Gideon's three hundred were such a notable company, not because they bore torches or because they could break earthen pitchers or vociferously shout a battle cry, but because, when the hosts of Midian retreated across the Jordan, they followed "faint, yet pursuing," until the enemy's power was completely broken. It was this persistence on the part of our Lord which caused him to "steadfastly set his face to go to Jerusalem," notwithstanding the rejection, betrayal and crucifixion which awaited him there. Likewise Paul was not to be diverted from pursuing his journey to Jerusalem by the tears and pleadings of friends, or the fear of bonds and imprisonment at the hands of enemies. O for more "Morale," the power of endurance when there is every reason for not enduring, in our individual endeavors as Christians and in our organized church life. Emerson declares that the "characteristic of genuine heroism is its persistence;" and Samuel Johnson says: "Great works are performed not by strength, but by perseverance."

The poet sings:

"If thou canst plan a noble deed,  
And never flag till it succeed,  
Thou' in the strife thy heart should bleed,  
Whatever obstacles control,  
Thine hour will come, go on, true soul.  
Thou'lt win the prize, thou'lt reach the goal."



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Subscription price, fifty cents a year. Remittances and changes in address should be sent to Dr. de Blois, to whom also matter for publication should be sent on the first day of each month.

If we had more paid subscribers to CHURCH LIFE we could afford to include a number of cuts in each monthly number—which we greatly desire to do. Don't you want to have it sent by mail each month? Fifty cents. Send your name on a postal or drop a request in the contribution basket at any service.

Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss, Webster Tomlinson and E. L. Roy at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to CHURCH LIFE for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.



## FROM KERAMOS.

By Henry W. Longfellow.

Turn, turn, my wheel! Turn round and round,  
Without a pause, without a sound;  
Spins the flying world away!  
This clay, well mixed with marl and sand,  
Follows the motion of my hand;  
For some must follow, and some command,  
Though all are made of clay!

Turn, turn, my wheel! All things must change  
To something new, to something strange;  
Nothing that is can pause or stay;  
The moon will wax, the moon will wane,  
This mist and cloud will turn to rain,  
The rain to mist and cloud again,  
Tomorrow be today.

Turn, turn, my wheel! All life is brief;  
What now is bud will soon be leaf,  
What now is leaf will soon decay;  
The wind blows east, the wind blows west;  
The blue eggs in the robin's nest  
Will soon have wings, and beak and breast,  
And flutter and fly away.

Turn, turn my wheel! This earthen jar  
A touch can make, a touch can mar;  
And shall it to the Potter say,  
What makest thou? Thou hast no hand?  
As men who think to understand  
A world by their Creator planned,  
Who wiser is than they.

Turn, turn, my wheel! 'tis nature's plan  
The child should grow into the man,  
The man grow wrinkled, old and gray;  
In youth the heart exults and sings,  
The pulses leap, the feet have wings;  
In age the cricket chirps, and brings  
The harvest home of day.

Turn, turn, my wheel! The human race,  
Of every tongue, of every place,  
Caucasian, Coptic or Malay,  
All that inhabit this great earth,  
Whatsoever be their rank or worth,  
Are kindred and allied by birth,  
And made of the same clay.

Turn, turn my wheel! What is begun  
At daybreak must at dark be done.  
Tomorrow will be another day;  
Tomorrow the hot furnace's flame  
Will scorch the heart and try the same  
And stamp with honor or with shame  
These vessels made of clay.

Stop, stop, my wheel! Too soon, too soon  
The noon will be the afternoon,  
Too soon today be yesterday;  
Behind us in our path we cast  
The broken potsherds of the past,  
And all are ground to dust at last,  
And trodden into clay!

## A CHURCH OF DEACONS.

Rev. A. J. Diaz, "the apostle of Cuba," finds peculiar difficulties in his work, owing to the temperament of the people, and he has a genius

for meeting them in a unique way, as the following shows:

My people are of a peculiarly jealous nature. If one of them is selected to perform a duty, they think that he is in better favor than the rest and are accordingly much hurt. This was the difficulty which confronted me when I found it necessary to select the seven deacons to aid in carrying on the church.

I studied the problem out for some time, and at last hit upon a plan which I thought would work satisfactorily. One Thursday evening, at the close of the services, I announced that the next Sunday we would select the deacons, and that the sermon would be on the duties of the deacons.

That Sunday every member was present and the church was crowded. I told them it was the duty of the deacons when they were notified of a case of smallpox to go immediately and attend to it; the same if it were a case of cholera, or in any epidemic; they must be the first to be present and offer aid and the last to come away; that they were to have their Testaments with them always; and were to make a conversion whenever the opportunity presented itself.

After presenting the case in as serious a light as possible, I requested those who felt courageous enough to assume the responsibilities of the position to stand up. They all stood up. I knew it would be useless to attempt to make any selections, so I said to them, "Go ahead; ye are all deacons."

Very rarely if ever have heresy trials in this generation done anything to strengthen the church or confirm individual faith. Either a heresy is so evident that the man who holds it loses self-respect and public sympathy by continuing to claim ecclesiastical fellowship with those whose belief he denies, or it is so doubtful that conviction either cannot be secured or carries little weight. The late Dr. A. B. Bruce and Dr. Marcus Dods were both tried for heresy by the United Presbyterian Church of Scotland. Each was acquitted with a warning never to repeat his errors. Dr. Bruce received the verdict with unconcealed contempt, and Dr. Dods with unbroken silence. Today no names are more honored among the theological teachers of that church, and the only censure it would give, if it were to give any, would be for those who instigated the trials. The minister who feels his faith insecure can find better ways to gain notoriety than to make public complaint against those brethren who he thinks have shaken it.

Mercy cannot get in where mercy goes not out. The outgoing makes room for the incoming. God takes the part of humanity against the man. The man must treat men as he would have God treat him.—George MacDonald.



## WHAT SHOULD A THEOLOGICAL SEMINARY TEACH?

Like other big questions, this is much confused because people haven't always started their thinking at the bottom of it. The place to begin is with fundamental definitions of education.

Broadly speaking, education is of two kinds: Cultural education, which develops the personality of the student, and occupational education, which develops his skill.

Which kind does theological education belong to? The church doesn't know. That at bottom is the whole trouble.

A high school or college will teach history, languages, mathematics, literature, to young people without any particular regard to their probable lifework, because these studies exercise the mind, broaden the outlook, give new brain power, form thoughtful habits, establish additional contacts of interest in life. All that's good for man or woman in any position.

But a professional school—like a school of medicine or engineering—holds itself down to the single idea of giving a student just the facts and the use of facts that will make him efficient in his life occupation.

Now the engineering school or the medical school or the law school knows just what it is doing. It doesn't let in anything that won't count for the vocation to which it contributes.

Of course, medical professors know a man is a better doctor if he has broad intellectual culture, but they can't stop for that. It's their business to give him medical knowledge and skill.

Now for just this reason medical schools and other professional schools are a success; they define their province and they fill it. You won't find the doctors saying that schools they graduated from didn't give them what in after life they most needed.

But hosts of active ministers will tell you that experience in the pastorate shows the seminary didn't give what they needed for efficiency.

Which simply means that the typical theological seminary doesn't hit the mark in its own line anything like as well as the typical training schools for other special vocations.

And the reason it doesn't is that it has not yet got the mark clearly in sight—it hasn't figured out whether it ought to be an institution of cultural or occupational education.

This uncertainty, however, is not chargeable to mere dullness; it is instead primarily due to the peculiar difficulty of separating between cultural and technical elements in the preparation of a minister. The discriminating see in a min-

ister's life such a call for breadth of human understanding, strength of individuality, and grasp of cosmic truth that they rightly mark as items of equipment for him many matters of knowledge and sympathy which in other men would simply ornament and polish. Spiritualizing and refining influences which would be only cultural elsewhere are essential to occupational preparation where spiritual specialists are being trained.

But this recognition does not excuse the mistake that has gone with it—that the seminaries have been allowed to pay their attention to making fine men rather than to making fine men useful. On top of that has naturally grown up the other mistake—the elevation of strictly thought studies to the first dignity and the relegation of strictly skill studies to a subordinate place.

For whatever is said about value of personality there is no way of escaping the fact that the ultimate test of the ministry is the test of what it can do. Modern society won't make a permanent place for any body of ministers except ministers who have a particular job, know the job and do the job. Neither sanctity, intellect nor cultivation will save the face of men who can't give account of themselves by that standard.

And from all this it follows that no institution is properly preparing men for the ministry if it is not preparing them to do something well.

And the further meaning of this logic is that the theological seminary is a skill school—an institution of occupational education—and it never will be a thoroughly successful school until it organizes its work deliberately upon that ideal.

The world will live for ages to come, and you never put into it a sweet thought or a kind word or a pure impulse or a genuine sacrifice but it will live in the life of the race, and bloom and multiply successive harvests. "Blessed are the dead which die in the Lord. Their works do follow them." That means that their works keep on following them. Age after age they are astonished in the heavenly world by fresh sheaves placed in their bosoms, the seeds of which were sown in this narrow, poor, fugitive human life.—W. L. Watkinson.

Human nature . . . is inexhaustible, and we may rest sure that on Methuselah's nine hundred and sixty-ninth birthday he might have startled his family by some novelty of word or deed.—S. Weir Mitchell.



## WHAT IS SUCCESS—THE ANSWER OF LIFE ITSELF.

By Walter Taylor Field.

I have just been reading a report of my college class of —. I spare you the date, but it is far enough distant to afford a considerable perspective, and near enough to be well within the memory of living men. Having spent with it an evening of pleasant intercourse, I am sitting before the fireplace in my library, far into the night, seeing in the fading embers old scenes and faces, and pondering on some of the lessons that the years have brought.

The reports in a college class-book are never to be taken literally. One must read between the lines. There is dear old Scotty, who writes from California. I looked him up one day last autumn, when I was in his city on a business trip, and found him in a little cottage in the outskirts of the city.

"Scotty" welcomed me with such a welcome as only an old friend can give, put me at once on good terms with his wife—a charming and cultured woman—and with his family of four bright-faced youngsters, and when dinner had been disposed of and the dishes washed, and the children had enjoyed their romp and gone to bed, Scotty and I sat together in his little library while he told me his story. It was a hard-luck story, and yet told with such cheerfulness that it entirely lost its sting. An unfortunate business venture, debt, overwork, finally a nervous breakdown—but the sun never stopped shining, and he was happier here, he said, than at any other time since he left college, and he looked it. As I think of Scotty, I am brought face to face with that great problem of success. What is it?

Success, after all, is only relative. Another classmate, Jack Gorham, whose biography I have also been reading this evening, has done about what we expected him to do. Brilliant, well-connected, with every advantage of natural resource and environment, he has moved steadily upward, holds a political office of some importance and is nearly as big a man as his father was. It has been no effort for him to succeed. Has he succeeded, after all?

And that raises another question. Does success depend upon what a man has done or what he is? Bill Raymond is a case in point. He failed in business, recovered, made a little more money, and lost it—through no fault of his own, but through the rascality of a business associate; then he lost his wife and only child, and is now filling a small clerical position in Cincinnati, working hard and gradually getting

on his feet again. I remember sitting with him on the campus fence one June night in Senior year, as we talked of the future, and I recall his quoting from Browning those words of Norbert to Constance:

" . . . I count life just a stuff  
To try the soul's strength on . . . "

Neither he nor I imagined then that the words were a prophecy. Life has tried his soul, and the trial has developed in him such strength and poise as only come through suffering. He was at the last reunion, and of the many brilliant fellows who assembled there none seemed to me so strong as he. He has not found fame as Jack Gorham has, nor satisfaction in his work as Corrigan has, nor happiness as Scotty has—the iron has entered too deeply into his soul—but he, also, has done much good in little ways, and all who come into close touch with him feel his greatness and are proud to have his friendship.

Success is a thing about which we talk a great deal, and yet we don't seem to get very close together, for like the blind men in the fable it means a different thing to each of us. To me it is not at all what it was twenty-five years ago. There are finer things in life than can be measured with the dollar sign and greater things than are recorded in the newspapers. The sweetness and the beauty of the world are always with us. Faith and love are not fictions. Simplicity of character, openness of heart, high ideals undimmed in the struggle for existence—these are the things that really count, and the man who has them, is he not, after all, the successful one?—In Congregationalist (abridged).

No great heart is ever passionless, or serene, or emparadised beyond the cry of little hearts, until it has begun to grow cold. To be holy to yourself alone is to be nought; a piece of marble makes a better saint; and he who quits the arena to look on, though he may be as wise as the watching gods, is also as useless.—Eden Phillpotts.

We are here on earth to be trained to give and not to grasp. We gain most by giving most. We lose by grasping. If we blindly refuse to give and insist on grasping, God comes to us as a wise father to a greedy child and says, "Give that to me." He comes to make us give, because by giving only can we truly receive; not to take from us that joy, but that by giving to him we may receive more joy.—John Hopkins Denison.



**BE SWIFT.**

Be swift, dear heart, in loving.  
 For time is brief,  
 And thou may'st soon along life's highway  
 Keep step with grief.

Be swift, dear heart, in saying  
 The kindly word;  
 When ears are sealed, thy passionate pleading  
 Will not be heard.

Be swift, dear heart, in doing  
 The gracious deed,  
 lest soon they whom thou holdest dearest  
 Be past the need.

Be swift, dear heart, in giving  
 The rare sweet flower,  
 Nor wait to heap with blooms the casket  
 In some sad hour.

Dear heart, be swift in loving—  
 Time speedeth on;  
 And all thy chance of blessed service  
 Will soon be gone.

—E. A. Lente.

**THE EYE.**

By Lyman Abbott.

The eye receives impressions; the hand performs actions. Christ tells his disciples that to receive an evil impression may be as sinful and as dangerous as to perform an evil action.

This is not generally believed. We are accustomed to think of sin as doing something sinful; to regard sin and wrongdoing as nearly synonymous expressions. To sin passively appears almost a contradiction in terms. Not so to Christ. We may sin in receiving impressions no less than in doing deeds. Sin is lawlessness. And law applies to the eye as well as to the hand; to the organs which receive as well as to the organs which act. To look on a neighbor's watch and desire to transfer it to one's own pocket is to be a thief; to look on a woman to lust after her is to be an adulterer; to look on an enemy with desire to take vengeance on him is to be a murderer. To desire evil is to be evil; and the evil eye inspires the evil desire.

We are made by the impressions we receive and the actions we perform; and not less by the impressions than by the actions.

It is physiologically true that environment tends to determine character. The child brought up among vulgar associates necessarily becomes

vulgar; brought up among impure associates necessarily becomes impure. Necessarily—unless vigorous and efficient measures are taken to counteract the environment; that is, unless an efficient counteracting environment can be produced. Unless, for example, the father and mother can erase the vicious impression by substituting in its place a virtuous one, or can arouse the will of the child to abhor the vicious picture and so prevent the picture from exerting a vicious influence on the will. And even then in later life the picture will return at times to plague him.

It is for this reason that modern reformers are putting great stress on a change of environment, are demanding for the poor the external symbols of internal cleanliness. Clean streets, pure water, bright sunlight, are not only physically hygienic, they tend to moral hygiene as well. The boy brought up in a physically clean tenement is more likely to be morally clean than the boy brought up in a dark, dismal, and dirty tenement. It is for this reason we are putting fine pictures on the walls of our school-rooms. They are not mere ornaments; they do not merely promote a good artistic sense in the pupils. They give through the eye impressions of "sweetness and light," and so help to make the pupil pure, by creating in him a habit of pure taste and pure imagination. They are literally helping to determine the convolutions of his brain. The barkeepers are not scientific psychologists; but they understand practically this law of life. Therefore they hang upon their walls lewd pictures in order to stimulate a habit of sensual self-indulgence; for one form of self-indulgence tends to develop a craving for all other forms of self-indulgence. Lust creates appetite, appetite creates lust.

To receive vicious impressions does not merely incite to vicious actions. It does more, much more; it creates vicious character. It is true that seeing, to affect the mind, must be with the mind. It is only when the will consents as well as the eye sees that the character is impressed. "The eye does not see," says Dr. Thomson, "any more than an opera-glass sees." The person more than an opera-glass, is the instrument which he uses. Two persons may read the same book, look at the same picture, listen to the same opera, and receive very different impressions. It is the impression which impresses. But every vicious picture, vicious play, vicious book, vicious article, vicious jest, viciously enjoyed, goes to the making of a vicious character. The eye that looks lawlessly is as sinful and as perilous to character as the hand that acts lawlessly.—Outlook.



## THE MEETIN' HOUSE BELL.

From the Washington Star.

I'm glad to git back from the city,

Where you notice on every hand

How pride is too busy fur pity

An' life is ambitiously grand.

I've gazed at the spires so imposin'

I've heard the sweet music as well;

An' I'm glad to git back to the plain beaten track

An' hear the old meetin' house bell.

Afar from the din an' the rattle

An' the dust that is curlin' on high,

Like the smoke of a terrible battle

That covers the blue, shinin' sky,

In the place where the birds help the singin',

A wonderful story to tell,

Contentment I'll seek as the time, week by week

Is tolled off by the meetin' house bell.

## SPIRITUAL PAUPERISM.

Poverty is no disgrace. It may be hard sometimes for a poor man to hold up his head even in a society professedly democratic. But instances are frequent and inspiring of poor men who have won highest honor. In fact, it is wealth that is viewed with suspicion just now; it is the rich man rather than the poor who is asked to prove his honesty.

Poverty is not a curse. Most of the leaders still come from homes where the discipline of want is felt, not from kings' palaces. Many a wealthy man would echo the words of a rich American, "The hardest problem I am facing is how to secure for my boy the advantages of a poor man's son."

But pauperism is both a disgrace and a curse.

It blights the lives of men, women and children who come under its shadow. It makes others ashamed for them, while it dulls their own manly sense of shame. It forms the hardest problem in connection with charity. It is easy to help the poor; it is next to impossible to help the pauper. All grave social questions have their roots entangled with the tough root of pauperism.

What is the difference?

The poor lacks much of life's good; he may suffer; he may need help; his life may be seriously handicapped; but he wants to work and to succeed; he struggles manfully to get what he needs. The pauper is content to be dependent, to live on the labor of others. He may be

a beggar, loafing because it is easier to live on the sympathy of the benevolent than to support himself by toil. He may be wealthy, loafing because his father left him money enough to assure his support without labor on his part. In any case, to be a pauper is a disgrace and a curse. Poor or rich, the idler who depends on others for his support and is content to be dependent, is a disgrace to his friends and a burden to the community.

So is it in the spiritual life.

To be spiritually poor is not necessarily bad; it may even be a blessing. Jesus said, "Blessed are the poor in spirit." Spiritual poverty is the realization of one's deficiencies, failures, weaknesses, in the moral and religious life. Its prayer is that of the publican, "God be merciful to me, the sinner." There is hope and strength in it.

But spiritual pauperism is a disgrace and a curse.

To be a spiritual pauper is to be dependent on others for moral code and religious force; it is to be a parasite, nourishing a poor soul-existence by feeding on what others think and feel and believe and achieve; it is to be content with such a dependent existence.

It originates nothing, adds no moral force to society, no religious power to the church, but draws from society and the church its needed nourishment. It has no vitality, no self-respect. It is a drag on the religious forces, a reproach to the church.

The worst weakness of the church today is this curse of spiritual pauperism.

God meant every man and woman to live his own independent life with God, to have his personal experience of communion with the Holy Spirit, to render his own worthy service of Christ, to fill an essential place, however small, in the church, to add to the health and vigor of the body of Christ, not to drain its lifeblood to sustain a helpless, dependent, parasitic existence. Every new member ought to be and remain an added force, not an added weight.

Every man must work out his own salvation. You never really find God and eternal life till you can say, "This God is my God, whom I shall see for myself, and mine eyes shall behold, and not another's."

"Blessed are the poor in spirit, for theirs is the kingdom of heaven"; but shame on the spiritual paupers, for they exhaust the church's vitality in doing for them what they ought to do for themselves, and, more than any other cause, keep back the answer to the prayer, "Thy kingdom come."—Interior.



## A NEW EVANGELISM.

Dr. George R. Lunn, of Schnecktady, at the recent conference on "An Efficient Ministry," at Union Theological Seminary, New York City, made an address on "Evangelistic Preaching," from a report of which in the New York Times we copy these two paragraphs:

It is to me a sorry sight when a group of ministers assemble and plan to surrender this leadership, and as preparation for such surrender give themselves up to prayer, to the end that on a certain day and at a given hour, when the train arrives bringing the evangelist, the Holy Spirit may begin his tremendous and transforming work.

Unless the Church is going to continue to be a prolific producer of Pharisees, there must be evangelistic preaching of a decidedly different type from that of the past. That doctrine of evangelism which seeks alone the individual, forgetting the great social wrongs, is not going. It has already gone, but unfortunately we have not yet buried the corpse.

The Outlook agrees with Dr. Lunn that the Church needs a new evangelism. But in saying that, we should put at least as much emphasis on the word "evangelism" as on the word "new." The remedy for the evils of the present method in our churches is to substitute for an occasional evangelist in a hall a permanent evangelist in the pulpit.

To most laymen the average preaching of today lacks power; and it is power which the layman wants from his church. We know what is right; we generally wish to do right. But our wish is not powerful enough to overcome the obstacles which thwart our mild desire. The merchant much prefers to be honest; but his rival is underselling him by selling adulterated groceries and shoddy cloth, and he has to meet his rival by imitating his example. The lawyer much prefers to maintain the highest ethical standards; but a rich corporation asks his counsel how to evade the law and he cannot afford to lose the business of the corporation. The mother desires to be always patient and always strong with her children; but it is difficult to keep her reservoir of patience full with the nursery drawing on it all day long, and it is so much easier to yield to the eager child's unwise request than steadily and unvaryingly to require obedience to her better judgment. The layman is like the piano in the parlor. It is a good piano; it means well; but it constantly gets out of tune and needs the tuner to come and bring it back to concert pitch. This is a chief function of the preacher. He is a tuner, whose

business it is to bring us to concert pitch. If he is to do this, he must be a man of power. The one unpardonable fault in a preacher is feebleness.

They who believe in present-day evangelism believe in it because they believe that it brings into the community power: it fills the churches and the halls with eager listeners, it compels the attention of the newspapers, it becomes the common talk of the streets. The critics of the present-day evangelism criticise it because they think that this power is emotional, abnormal, hypnotic, transient, and leads to nothing but reaction. Whether the admirers or critics are right, or whether they are both partly right, and partly wrong, whether, that is, there is more to criticise or more to admire in modern evangelism, we do not here consider. Both advocates and critics agree, unconsciously, in recognizing the fact that what the community wants of the churches is power, and power that is belted to life and will move its every-day machinery. The powerful preachers will always have congregations. The pastor who is a power in the community will be recognized alike by the good and the evil elements, and will either be revered and supported by the good elements or driven from his place by the evil elements. He who can so reinforce the power of the soul that the mother will find it easier to be patient and strong, and the lawyer easier to be always a minister of justice and never an aid to lawlessness, and the merchant easier to be an enrichment to the community, never a drain upon it—he is preaching the Gospel. For he is enabling men to increase their strength. His ministry is a power unto salvation. He is giving them power to become sons of God. He who cannot, either in his pulpit or by his pastorate, add thus to the moral power of the community has missed his vocation. When the average church possesses this power-giving evangelism, it will not need the sporadic evangelists so much, and it can make better use of them when they come to the community.—Outlook.

Regret gives us the feeling that we are greater than we know—greater in capacity to make mistakes, to suffer, to make reconciliation with one's self—and thus the angel of regret leads us to the angel of reverence. Does it not fill us with awe to think of the world's capacity to go astray, to be redeemed, to recover and go on in the way of hope? The great regrets of life open into reverence because they take us into the presence of God.—Dr. G. A. Gordon at Wellesley.



## GIVE ME NEITHER POVERTY NOR RICHES.

By Theodore Roosevelt.

In one of Lowell's biting satires he holds up to special scorn the smug, conscienceless creature who refuses to consider the morality of any question of social ethics by remarking that "they didn't know everything down in Judee." It is to be wished that some of those who preach and practice a gospel of mere materialism and greed, and who speak as if the heaping up of wealth by the community or by the individual was in itself the be-all and end-all of life, would learn from the most widely read and oldest of books that true wisdom which teaches that it is well to have neither great poverty nor great riches. Worst of all is it to have great poverty and great riches side by side in constant contrast. Nevertheless, even this contrast can be accepted if men are convinced that the riches are accumulated as the result of great service rendered to the people as a whole, and if their use is regulated in the interest of the whole community.

The movement which has become so strong during the past few years to secure on behalf of the Nation both an adequate supervision of and an effective taxation of vast fortunes, so far as their business use is concerned, is a healthy movement. It aims to replace sullen discontent, restless pessimism, and evil preparation for revolution, by an aggressive, healthy determination to get to the bottom of our troubles and remedy them. To halt in the movement, as those blinded men wish who care only for the immediate relief from all obstacles which would thwart their getting what is not theirs, would work wide-reaching damage. Such a halt would turn away the energies of the energetic and forceful men who desire to reform matters, from a legitimate object into the channel of bitter and destructive agitation. The reader of Prince Kropotkin's *Memoirs* must be struck by the damage wrought to Russia by the unwise opponents of all reform, who, by opposing every sensible movement for betterment, turned the energies of the young men, who under happier conditions would have worked for rational betterment, into the channels of a useless and destructive revolutionary movement.

The multi-millionaire is not per se a healthy development in this country. If his fortune rests on a basis of wrong-doing, he is a far more dangerous criminal than any of the ordinary types of criminals can possibly be. If his fortune is the result of great service rendered, well and good; he deserves respect and

reward for such service—although we must remember to pay our homage to the service itself, and not to the fortune which is the mere reward of the service; but when his fortune is passed on to some one else, who has not rendered the service, then the Nation should impose a heavily graded progressive inheritance tax, a singularly wise and unobjectionable kind of tax. It would be a particularly good thing if the tax bore heaviest on absentees.—*Outlook*.

## DR. JOHN THOMAS OF LIVERPOOL TO LECTURE IN CHICAGO

Dr. John Thomas, M. A., of Liverpool, England, who is to lecture daily at noon in Association Hall, 153 LaSalle street, Chicago, September 20-24, under the auspices of the Moody Bible Institute, is the pastor of the most famous Baptist chapel in his home city, and also the lecturer on Homiletics at the Manchester Baptist College.

He is described by one of his ministerial contemporaries as "an intellectual giant with a curiously long lawyer's head"; and by another as "one of the greatest preachers of the evangelical school in Liverpool, who gets large and enthusiastic audiences whenever he goes abroad."

Gipsy Smith, who knows him well, says "he is one of the ablest and most saintly ministers in the old country."

He is the principal speaker from abroad this year at Chautauqua, and also at the Winona, Grove City, and other Bible conferences; and the Moody Bible Institute has secured him as a special treat for Chicago before he returns home.

There will be no charge for admission to these noon-day lectures and the public generally is invited.

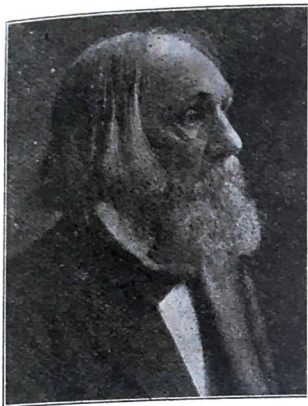
Unless I am greatly mistaken, you will see a general movement all along the educational line toward loftier ideals, toward more complete self-consecration, toward more splendid achievement. I say to you, work, work, work, bow yourselves with all your might. I do not mean that you shall drive pleasure away, that you shall play no more nor sing with joy of living. But I do mean that in absolute consecration of service, in the giving out of the last ounce of strength that is in you for application to some worthy task, you will find salvation and the high success that is worthy of immortals.—President Luther at Trinity.

The best form of Socialism is a celestial creed to profess and to practice—its basis is loving your neighbor as yourself. Worldly socialism is either too late or too early. It should have come before Eden or should come after the judgment day.—Gen. William Booth.



## EDWARD EVERETT HALE.

No man was more a contemporary of his own generation, nor had any man of his time a more vital interest in history. He was a conspicuous exponent of the Americanism of the end of the nineteenth century; but he never for a moment lost his historical sense, or was without his historical illustration. He was one of those



men, like Lucian, or Erasmus, to whom all things are alive with human interest; to whom there is no dead past, but a background filled with living figures, moving incidents, humorous happenings, great adventures, vital convictions. Dr. Hale was a kind of embodiment of history, not always entirely accurate in his dates, but wonderfully clear in the freshness of his recollection. He could follow back almost every line of the development of his time to its historical beginnings; not by the way of abstract statement, but of concrete, fascinating incidents. If he spoke about railways, he went back to the first locomotive with which he was contemporaneous, or to the stage-coach, or, earlier still, to the saddle. If one spoke of the modern university, Dr. Hale on the moment could trace its evolution out of the earliest small college, with its little group of professors, its small group of students, its intimate life, its reverence for the amenities and privileges of scholarship, its touch of intellectual aristocracy.

Born in Boston, educated at the Boston Latin School and at Harvard University, Dr. Hale lived eighty-seven years and last week died in the old city. He was a New Englander to the core. But he was also an American. He loved New England, he delighted in its old traditions; he knew intimately its history in families, customs, and old ways of living and thinking; but he early escaped the limitations of New England and became a national figure through his wide

sympathies, his benevolent and pervading democracy. He was neighbor to every man and woman in the country. In a certain way he bore the stamp of the small community; he loved local things; but no man of our time has charged the word neighbor with a larger meaning or has interpreted it more effectively in its most human sense.

Dr. Hale incarnated the democratic spirit. Everything that he had he wanted to share. Nothing was too good to be given away to any one who would take it; no truth was so esoteric that it did not belong to the world, no kind of art so beautiful and rare that it was not the heritage of the race. He cared very much for political institutions, not from the theoretical but from the practical standpoint; but what he wanted most was the escape of the common man into the higher life. His function was to hold the doors open; to be brother to the whole country; to make common things interesting; to invest the average life with dignity. "I advise all young men," he said, " . . . to acquaint themselves as largely as they can with the condition of every part of the country. I have always attempted to keep up my correspondence and friendship with the Pacific Coast and with the great interior states as with the region of the Atlantic in which I was born. This is more and more easy to do every day now, when San Francisco is close to New York and Alaska is no longer an unknown region." While other men and women were organizing societies for special reforms, Dr. Hale organized the "Lend a Hand Society" for general helpfulness. He was much more interested in toning up life and making it kindly, patient, sympathetic, and serviceable than in accomplishing particular reforms of evil; and the genius of his nature and his life was expressed in the motto of the society, which has become one of the maxims of America:

"Look up and not down;  
Look forward and not back;  
Look out and not in, and  
Lend a hand.

This was Dr. Hale's philosophy in a phrase, and he was the embodiment of it.

There is a long list of books to his credit, many of them semi-historical in the sense of dealing with past events, but all intimately related to his own life. He seemed to have the power of enlarging his memory to include men and affairs long anterior to his own time, and to speak of them as if he had been contemporary with them. His literary fame rests, of course, on one of the best short stories ever



written, "The Man Without a Country," which discloses his intense patriotism, his power of translating a great passion or experience into the most familiar human terms, and his ability, like the author of "Robinson Crusoe," to make fiction as credible and convincing as fact.

His closing service as Chaplain of the United States Senate will be remembered for its quiet dignity, its devout patriotism, its familiar appeal to the idealism of democracy and America. The account of his personality by Colonel Higginson, one of his few surviving contemporaries, which appears on another page, will be read with deep interest, though some readers will differ, as does *The Outlook*, from the criticism of the influence of "The Man Without a Country" quoted from Mr. Garrison. Dr. Hale irradiated sunshine; one could neither be in his presence nor read his books without feeling a genial warmth of human kindness. All good seeds grew the better for his influence; to other and sterner hands was left the task of cutting up the weeds with destructive blows. Dean Alford has said that the text "Be ye therefore perfect as your Father in heaven is perfect," means, Be complete and comprehensive in your love; let there be no exceptions. If this is a true interpretation, then a better illustration of this text than Edward Everett Hale, in his all-embracing charity, it would be difficult to find even in these days of a deepening sense of brotherhood. Neither race, color, nor previous condition of servitude, neither shiftlessness, ignorance, vice, nor crime, could turn out of his hospitable heart the wanderer that came his way. Coupled with his simple, unaffected piety was a faith in man, a hope for man, and a love for man which made him a foremost prophet and a foremost illustration of the spirit of humanity in an essentially humanitarian age.

From the *Outlook*.

#### A CHILD WELFARE CONFERENCE.

By William Byron Forbush.

It seemed like an old home week of the children of his brain when the representatives of over twenty-five different children's welfare organizations met at the summons of President G. Stanley Hall at Clark University last week, July 6-10. For many of those movements, like the children's theater, and the playground associations, were the direct outcome of his suggestions, while others, like the storytellers' leagues, the various boys' clubs and the new Sunday-school courses, have been thoroughly modified as the result of the studies of himself and his disci-

ples. The Conference was an endeavor to bring together for mutual interest and federated effort all instrumentalities for helping children, except those of the public schools. Conversing with President Hall after the Conference was over, I gathered that the Conference was a permanent form might be classed as doing everything that is not done by the National Educational Association or the Conference of Charities and Correction. Its especial *raison d'être* is the recognition that child welfare is not receiving all the help it ought to have from child study and that child study is continually making discoveries which ought immediately to be used for child welfare. The convention, therefore, crystallized into form at the end of the week, and adopted as its name "The Child Conference for Research and Welfare," with the expectation that this rather cumbersome title would be shortened, in the public mind, to "the Child Conference," or even to "the C. C." Of course President Hall was elected president, and Mr. Henry S. Curtis of Washington, of playground fame, was chosen secretary. A modest sum of money is available for the new movement and it is expected that the work of publication, publicity and correspondence will begin at once.

It appears that an Institute of Child Study has been endowed at Clark, and it is expected that its museum and library will be able to furnish the Conference its store-house of wisdom, while it is thought that the proposed governmental Children's Bureau may be furthered and directed as the result of the work of these unselfish specialists.

Ten varied papers a day for five days cannot be summed up in a small abstract. Suffice it to say that the enthusiasm of these practical workers for the child was contagious and their mutual zeal was that of an ecumenical council of service. No accounts of work done aroused more interest than those of the new movements represented by "the visiting teachers" and the social work for girls done in the hospitals in Boston.

It was a charming close to the more strenuous sessions and one delightfully harmonious with the humaneness of President Hall and his co-workers that the last evening should be spent in child-dances on the campus of the university and in story-telling to children in one of its halls.—Congregationalist.

**WANTED—Small second-hand pipe-organ. Address 6439 Normal Boul., Chicago.**



## CHICAGO BAPTIST NEWS.

**Normal Park**—Pastor Anderson has resigned to take effect October 1, at which time he will take up the work of General Superintendent of the Chicago Baptist Executive Council. The church is very sorry to lose him as pastor but is glad to know that he and his wife will still remain members here. They have gone to Owatonna, Minn., for a six weeks' vacation. Dr. John L. Jackson, formerly of Hyde Park, is the most acceptable supply for three Sundays, July 18 and 25 and August 1. There are many who feel that Dr. Jackson's best service could be done in Chicago with whose problems he is so well acquainted and where he is honored by all who know him.

**Chicago Heights**—Pastor Mahoney has received recently five new members, three of them by baptism. He was the preacher of the memorial sermon for the G. A. R.

An evangelistic band for summer evangelism has been organized for work on street corners.

**Auburn Park**—Pastor Peterson and family will spend most of their vacation at the home of his parents at Litchfield, Minn. During his absence Rev. B. H. Moore, a deacon of the church, will preach a part of the time. On July 18, the pastor baptized four recent converts, and a revival spirit prevails. During the past quarter about twice as much money was raised for all purposes as during the same quarter last year. The church is much encouraged by its hopeful outlook.

**Hyde Park**—About 800 were present on the evening of July 11 to hear Professor George Adam Smith of Glasgow. The Reverend Professor Franklin Johnson, D. D., of the University of Chicago, will preach at the morning services during the months of July and August. For the evening service a series of addresses upon the general subject of Modern Bible Study has been arranged as follows:

July 11—Christianity and Other Religions of the World. Professor George Adam Smith, The United Free Church College, Glasgow, Scotland.

July 18—How did we get the Old Testament? Professor J. M. P. Smith, University of Chicago.

July 25—What is Prophecy? Dr. R. H. Mode, The University of Chicago.

August 1—How did we get the Pentateuch? Professor I. G. Matthews, McMaster University, Toronto, Can.

August 8—How did we get the New Testa-

ment? Professor Edgar J. Goodspeed, University of Chicago.

August 15—The Personal Religion of Jesus. Professor F. A. Christie, Meadville, Pa.

August 22—Paul's Conception of Religious Authority. Professor Shirley J. Case, University of Chicago.

August 29—The New Appreciation of the Bible. Professor Gerald B. Smith, University of Chicago.

**Ogden Park**—Pastor Dewey and wife will spend the month of August at Clark Lake, Mich. The supplies will be Reverend Henry Grundy, Reverend S. J. Winegar, Reverend B. H. Moore and Dr. A. R. E. Wyant and others.

**Pilgrim Temple**—Reverend C. W. Webb, who recently came as pastor, has been obliged to give up the work on account of poor health. The church passed resolutions of commendation and sympathy.

**Belden Avenue**—Pastor Earl sailed on July 30 from Quebec for a seven weeks' vacation in Great Britain. From September 5 to 19 he will hold a union evangelistic meeting in Airdrie, Scotland, in which some twenty churches join. On September 4 he is to be received in true Scottish style in a social gathering invited in honor of the American guest, at which the provost of the town is to preside. Dr. Earl came to America from Scotland nearly twenty-five years ago.

**Lexington Avenue**—Pastor Boynton left on July 7 for a six weeks' vacation at Little Point Sable, Shelby, Mich. Among the supplies during his absence are: Dr. R. M. Vaughn, Dr. T. L. Ketman, and Mr. Norman B. Henderson.

**Immanuel**—Pastor Myers has resigned from the Baptist Executive Committee and will devote all his energies to the evangelistic work of his church which is the service for which he is best fitted. Branch Number 1 recently presented him a \$100 bill for his own personal use as an expression of their loyalty and affection.

**Maplewood**—Pastor Tolman was called to Omaha on July 7 by the serious illness of a daughter.

**Roseland**—The remodeling of the church is progressing nicely and will add enlarged facilities for aggressive work. Pastor Vreeland has been much in demand for high school commence-



ment addresses and lectures having filled engagements as follows: June 1, Plymouth, Ind. June 2, Martinsville, Ill. June 4, Marion, Ill. June 9, Elk Rapids, Mich. June 11, Hinckley, Ill. June 18, Big Rapids, Mich. June 22, Inlay City, Mich. June 24, Bad Axe, Mich. "Mother's Day" was observed some time ago with special songs and sermon for mothers.

**Covenant**—Mr. Norman Henderson will supply the pulpit during Pastor Allen's vacation during August. About 500 witnessed the marriage of the daughter of Professor and Mrs. L. T. Regan, Miss Hester M. to Mr. John M. Onry in the church in June. About September 1 they will take up their residence on the North Side to be near the mission in which they are both interested.

**Garfield Park**—Pastor Sly has been preaching a series of sermons on the entire book of Revelation as follows: "Understanding the Book," Chapter 1; "The Seven Letters to the Seven Churches," Chapters 2 and 3; "The Seven Seals, Trumpets and Vials," Chapters 4 to 18; "The Final Judgments and the Second Death," Chapters 19 to 20; "The Eternal State of the Released," Chapters 21 and 22. At the July communion fourteen new members received the right hand of fellowship.

**Austin**—The Children's Day offering amounted to \$100, two-thirds of which goes to the City Mission Society. Our public reception on June 29 was given to Pastor Harnly at the close of his successful pastorate.

**Messiah**—Pastor Parsons preached a series of June sermons on "Great Themes for Bible Students" and during July a series on "Great Sins of Modern Society."

**Grace**—During the pastor's vacation in August the following preachers will supply the pulpit morning and evening: August 1, Reverend George A. Cressey. August 8, Reverend S. J. Winegar. August 15, Dr. David Heagle. August 22, Reverend Malcolm McNeil. August 29, Reverend B. H. Moore.

**Rogers Park**—Pastor and Mrs. Hobbs are being congratulated upon the birth of a daughter in June. The pastor has been preaching a series of open air Sunday evening sermons on the church lawn. The general topic is "The Conflicts of the Ages," dealing with the strife between good and evil in our natures and illustrated by Biblical characters and experiences of interest. The dates and subjects were as

follows: July 4, The People's Champion. July 11, Crippled, Yet Victor. July 18, The Ambuscade of a Crafty Enemy. July 25, Our Greatest Battlefield. August 1, Our Captain's Triumph.

**Washington Park**—Four members of the Sunday-school were recently baptized by Pastor Kelley. The Children's Day offering amounted to \$60.00. The annual B. Y. P. U. outing to Michigan City was attended by forty-five from this church. Dr. T. G. Mathews, of McMaster's University, supplies on August 15.

**Second**—Dr. MacLaurin left on June 25 to spend his vacation in Minneapolis. By the death of Mrs. Elizabeth Hill on June 23, \$25,000 was bequeathed to Colgate University and a like amount to the Harper Memorial of the University of Chicago which is made her residuary legatee.

**Calvary**—The Sunday-school enjoys the unique distinction of having more boys than girls. The joint board of the church gave a supper to the choir before their vacation as an expression of appreciation of their work. A Baby Party was held recently with twenty-five babies in attendance. The invitations to the party were unique little folded dolls with the invitations printed on them. In this way many mothers were brought out who can not usually attend the meetings of the "Precious Jewels" Missionary Society.

**Humboldt Park**—This church was one of the up-to-date ones, sending its pastor, Rev. B. F. Martin, to the Portland Convention. The wisdom of this move is constantly being demonstrated, as the pastor shares with us some of the many good things received there. One Sunday morning was entirely devoted to his interesting report of the convention. On the Wednesday following his return, about seventy-five of the "faithful" met at the home of the pastor after prayer-meeting, completely surprising the pastor and wife, and proving in some small degree the esteem and love in which they are held.

**LaSalle Avenue**—Pastor Montague returned from the meeting of the Northern Baptist Convention, whither he had been sent by his church, on July 10, and is pushing the summer work of the church. In another column may be found some impressions which he gathered while there. He has been a member of the executive committee since the beginning of the organization. He was a lawyer before he was a minister and so sees things from a business point of view. He is much beloved by his people.

**Wheaton**—Pastor Cheney and wife have got



to their farm at Hebron, Ohio, to spend their vacation. On July 18, Dr. Wyant gave "A Spiritual Interpretation of the Sistine Madonna" in the morning, and in the evening gave an illustrated lecture on "Buyan's Pilgrim's Progress" for the Young People's Society, followed by his address on "The Sovereign Cure for Worry" before a union service that crowded the Presbyterian Church. Rev. D. B. Cheney supplied on July 25 and the Rev. W. R. Wood was announced for August 1.

**Waukegan**—Pastor McGinnis left for his vacation on July 20. He has been doing an aggressive work. Among the supplies during his absence was Dr. Wyant, who gave a couple of addresses on medico-religious subjects.

### PERSONALS AND ITEMS OF INTEREST.

Dr. James P. Thoms, formerly of Pilgrim Temple, has recently returned from a tour of Bible lands including Egypt, Syria, Turkey, Greece, Italy and Great Britain where he conducted a party of tourists. On July 1 he took up child saving work as superintendent of the Central Baptist Orphanage.

Over 300 were present at the supper given by the Woman's Aid Society of the Chicago Baptist Hospital on the hospital grounds under a large tent. It was an evening that counted for hospital advancement. Short addresses were made by Mr. W. G. Sherer, Dr. W. A. Matthews, Dr. J. A. Earl and Dr. S. T. Ford. It is expected to make this supper an annual feature. A sentiment for the new hospital building has been awakened, and it now needs to be transmuted into money. Mrs. Torbet and her executive committee had charge of arrangements.

At the last meeting of the Ministers' Conference before the summer vacation, a motion by Dr. Myers requesting that a committee be appointed to inquire into the character of the teaching at the Divinity-school, after debate in which it was affirmed that the conference had already overstepped its prerogative, was withdrawn by the mover. A letter was presented to the conference from Dr. D. D. MacLaurin, presenting his resignation from membership in the conference. It was referred to the secretary of the conference for further communication with Dr. MacLaurin. Resolutions endorsing the evangelistic meetings of Gipsy Smith, to be held in Chicago in October, and pledging co-operation, were passed, also commending Dr. J. A. Earl to the brethren of

Aidrie, Scotland, to whom he goes for an evangelistic campaign in September, and Dr. W. A. Matthews to Baptists in England, where he goes for a similar work. Reverend W. J. Sly read the paper of the morning upon "The Pastor's Care of his own Spiritual Life." The need of private prayer was urged and the necessity of self care in preaching, in pastoral work, social contact, rest and recreation. The conference adjourned until September 13.

The following letter from Professor Foster to Dr. MacLaurin will be read with interest by many who have read from time to time, in the daily papers, the sensational accounts of the heterodox statements of the university professor:

Dear Dr. MacLaurin: I have your kind letter, and was trying to command the time to write you my high admiration and appreciation of the wisdom and righteousness of your part in the ministers' conference.

I told Dr. Boynton, as I tell you, that never in my life have I denied the divineness of Jesus Christ; but that the doctrine thereof has to be restated and revalued in terms of modern thinking. I said, and say, that Jesus is the best that we know, human or divine; that the problem is not whether Jesus is as good as God is, but whether God is as good as Jesus is. That settles it. If the best that we know be not the divine, to what else could we attach the predicate? As to prayer, I believe with the old hymn:

"Prayer is the soul's sincere desire, unuttered or expressed;  
The motion of a bidden fire that trembles in the breast."

Prayer is the kernel of the inner religion of the human soul. That I ever ridiculed any religion is a slander—one among many.

I repeat my assertion: I am a typical, loyal, old-fashioned Baptist; believing and trusting in the grace of God—that God whom Jesus reveals—and in the necessity of the inner renewal of the heart of us sinners by the Divine Spirit, if we are to be saved from sin at all.

But may I make a suggestion: Reverend Mr. Montague has made a collection of salient passages from my chapter on Jesus in the "Finality"—please see that and use it in public or private. I have thought of printing it. Unless the churches are stickling for a system of theology and not for the religion of the human heart, all is well.

Cordially and gratefully,  
G. B. Foster.



## BAPTIST EXECUTIVE COUNCIL.

Immediately following the last meeting of the Executive Council held in the La Salle Ave. Church a telegram was sent to Dr. J. B. Thomas at Portland seeking the co-operation of the Home Mission Society in the selection of Rev. Frank L. Anderson as General Superintendent of the Executive Council. Dr. Thomas replied promptly, signifying the Home Mission Society's approval of the selection of Mr. Anderson to this position and expressing a willingness to co-operate.

At a meeting of the Board of Directors held on July 1 Mr. Anderson accepted the position of General Superintendent of the Executive Council to which he had been elected. He said that his own inclinations would be more toward the quieter work of the ministry but that he felt it was his duty to undertake this new work. He suggested that the new work should begin October 1, as that would give him an opportunity to be with the Normal Park Church a few weeks after his return from his vacation and it would also make his services in the new work commence with the Executive Council year.

It was decided by the Council some time ago to separate the offices of President and General Superintendent and it was also decided that the position of President should be filled by a layman. It is the intention to defer the selection of President until the time of the annual meeting in September and in the meantime the Vice President, Mr. James G. Elsdon, is acting President.

At the July 1 meeting of the Board of Directors Mr. Anderson resigned his position as secretary of the Executive Council and Mr. B. B. Grenell was elected to fill this position for the unexpired time. Dr. Manning is acting General Superintendent until October 1, when Mr. Anderson occupies his new position.

The annual meeting of the Baptist Executive Council will occur on Friday evening, September 24. Before that time all Baptist churches in the Chicago Association ought to elect their delegates to the Executive Council for the ensuing year. The annual meeting is an important one, because at that time the Board of Directors for the following year is chosen.

B. B. Grenell, Secretary.

Enthusiastic people make blunders, but faint-hearted people never do anything. The mightiest force in this world is a fire in a human soul. . . . Jesus Christ was so much of an enthusiast that His relatives thought Him beside Himself.—Edwin F. Snell.

THE NORTHERN BAPTIST CONVENTION—  
AN INTERPRETATION.

J. Y. Montague.

The full meaning of the Northern Baptist Convention is probably not within the grasp of any one mind at this stage of its development. Therefore it would be presumptuous for any one to assume finality in his understanding or forecast of its future. But that individual interpretation may serve a useful purpose can hardly be questioned. However, it is embarrassing when attempted for the consideration of those who have had a part in its formation or have read the splendid editorials and reports on this subject in our denominational papers, particularly "The Standard."

"Denominational consciousness" is an expression in common use in the consideration of the unifying tendencies among Baptist throughout the world. It has been said that "public opinion is only the opinion of separate individuals, but not their opinions taken separately." So denominational consciousness is but the world embracing consciousness of individuals, but not their consciousness taken separately. To the question, "Can men govern themselves?" the reply has been made: "The affirmative answer means civilization, the negative barbarism." In like manner, to the question, "Can locally independent churches co-operate in the efficient direction of the great enterprises of the Kingdom of God?" we may say that a negative answer turns us back to paganism, while an affirmative gives assurance of the perfectability of the redemptive thought of God in human association. Every Baptist church is, or ought to be, interested in extending the Kingdom of God to the ends of the earth, and is therefore interested with every other church in such agencies as may be employed in the accomplishment of this task. The Northern Baptist Convention has come as an answer to this interest, and as an expression of a growing denominational consciousness. It is the opportunity for the churches to make their opinions, sentiments and desires known and felt.

The purposes of this convention are declared to be "to give expression to the sentiment of its constituency upon matters of denominational importance and of general religious and moral interest; to develop denominational unity; and to give increased efficiency to efforts for the evangelization of America and the world." Thus it is seen that this convention is concerned with everything that is of sufficient importance as to merit the concensus of the thinking of all who believe that the Gospel of Jesus Christ furnishes



the key for the solution of humanity's problems. The lines along which this comprehensive thinking is to be done are clearly stated, and may be summarized under these words:

1. **Sentiments**—upon matters of denominational importance and of general religious and moral interest;

2. **Opinions**—as to the value of denominational unity;

3. **Desires**—to give increased efficiency to efforts for the evangelization of America and the world.

This convention is already, and is to continue to be, the most important agency for the discovery of the common sentiments, opinions and desires of that unorganized aggregation of Christians, called Baptists. It is also to occupy the place of first importance in making them known to its own constituency and to the world. The press, both religious and secular, will continue to occupy an invaluable, though secondary, place in this work of discovery and publicity, and will thus be a factor of great importance in giving efficiency to all the purposes and plans of the convention. But the discovery and selection of the specific agencies for the accomplishment of the purposes of the convention are not so simple a task. The forthcoming report of the

#### "Committee on Legal Relation"

may change the phraseology, but can hardly change the scope of the object of the convention. It may, however, present a better method of discovery and selection and use of agencies, in its redraft of the by-laws. But whatever this report may contain, it is evident that in so far as the policy of the body itself is concerned, the meeting in Chicago in 1910 is to be of great importance. It is further evident that as the scope of the work of the convention becomes better known, it will be counted an honor to be a delegate in such a body, and men of brain and brawn and good heart will not be lacking who are willing to represent their churches in the annual meetings. And besides this, the individual Baptist will find it necessary to know the scope of denominational interest and activity, and it will be increasingly difficult to find one who mistakes a segment for the circle, in the affairs of kingdom building. "Baptists are learning to be subject one to another."

**Application**—The First Baptist churches in America were Armenian and Calvinistic. But in 1707 "The Philadelphia Association" was organized and adopted a strong Calvinistic confession of faith. This gave stamp and direction to the most conspicuous movement among Baptists known to American history.

In May, 1814, there was organized in the city

of Philadelphia, "The General Convention of the Baptist Denomination in the United States, for Foreign Missions," its purpose being "to direct the energies of the whole denomination in our sacred effort for sending the glad tidings of salvation to the heathen and to nations destitute of pure gospel light."

This most comprehensive movement in the direction of denominational consciousness known as the Triennial Convention, was followed by the appearance of the Anti-Missionary Baptist. This triennial convention served its constituency for thirty-four years, when owing to the agitation of slavery and its relation to the applicants for foreign service led to the organization of the "Southern Baptist Convention" in 1845. From that date there have been two channels of missionary operation among the Baptists in the United States. In May, 1905, there was organized in the city of St. Louis the General Baptist Association of North America, and in the same year the World's Baptist Alliance was organized in London. In May, 1908, the Northern Baptist Convention was organized in Oklahoma City.

This gives in brief the movements toward world-wide consciousness in the Baptist denomination.

#### Conclusion:

Twentieth century conditions show a fading, if not a complete disappearance of the differentiating factors of the past. The spirit of unity, so characteristic of the age, is finding expansion in many forms. We are at the day-dawn of a perfected Baptist denominational consciousness

#### THE NORTHERN BAPTIST CONVENTION AT PORTLAND.

Portland, the place of meeting, is beautiful beyond criticism. From the top of Council Crest, whose altitude varies from 1,000 to 1,500 feet, according to the enthusiasm of that citizen of Portland who has last given you the information, rises from the midst of the city and is encircled by a magnificent Corniche road, forming part of the public park, one has a view of a vast expanse of low lying, arable land, drained by the Columbia and the Willamette, filled with hamlets, villages and groves, and bordered by majestic snow-capped mountains, of which two, one to the north and one to the east, exhibit splendid proportions, rivaling those of Mt. Blanc itself. In the evening when the declining sun throws its full splendor into the face of Mount Hood and its sidelong glances across the surface of Mount St. Helens, and the lights of the city below begin their ineffectual rivalry with



the stars above, the enraptured observer will promptly classify the scene with such splendors as the Bosphorus or the Bay of Naples.

The convention was organized and carried forward on its swift, impressive business career in a manner to recommend itself to the ablest men of the largest experience in public and business affairs. It is safe to say that no better presiding officer than Dr. Judson ever undertook to control the destinies of such a gathering. He won laurels for himself, friends for the University, and in a great degree contributed to the success of the convention. It was conducted like any high grade business association. All of the important committees, including that charged with the duty of nominating officers for the next ensuing year, were formed each by one member selected by the delegates from each state so as to avoid even the appearance of a "cut and dried" program. The re-election of Dr. Judson and Dr. Bitting was the free and voluntary act of a great convention which took that means of expressing its appreciation of their distinguished services at the very moment when an unwritten law, hereafter prohibiting such re-election, was in process of formation.

The record of the accomplishments of the convention will be voluminous, and so far as such a record can be published it will appear later in a volume probably of 500 or 600 pages, a copy of which every Baptist interested in such enterprises ought to have. Without waiting for this report it may not be out of place to note some of the specially significant things accomplished.

The convention completed its organization and established itself as the parent company, so to speak, of the great Baptist societies and institutions, and henceforth will be the source of influence and the spring of activity for all the large denominational enterprises.

The Women's Missionary Society was received into membership in the same manner as the other great societies. This was done in spite of considerable opposition, for many thought that the women's society ought to have coalesced with the general organization and been then received into the convention as part thereof. The result was largely due to the diplomacy and splendid eloquence of Mrs. John Nuveen of this city.

From various directions came repeated declarations of a new policy touching our denominational publications. On the one hand the effort is to be made to consolidate the denominational papers and reduce their numbers and

on the other, to prevent, as far as possible, the issuance of special bulletins and papers by denominational agencies and the use by all such organizations of the regular publications. This policy is intended to be applied in due season to the missionary publications. It is certainly a great forward step.

The Brotherhood, organized in the spirit of the Harper Chapter, was approved in every way by all who dealt with the subject. At a very enthusiastic dinner (the only thing of the kind which occurred during the convention), this policy was explained and heartily endorsed. The new constitution, based largely upon the principles lying back of the organization of the Harper Chapter, was presented in the convention and enthusiastically adopted and approved and all the officers and agents of the convention and its societies were directed to assist in the formation of such brotherhoods. The executive committee is established at Chicago.

The re-election of Dr. Judson as president of the convention not only emphasizes his own personal popularity but the conviction of the members that the work of converting the convention into a real business organization must be carried on to completion.

After all, no complete or satisfactory view of such a convention can be had unless we pass from its actual achievements to its spirit, to the general impressions which it makes upon those who participate in it, for it is by these impressions that the real work of the convention is ultimately to be converted into policies and acts. This convention impressed upon those who watched it closely some of the following general views:

Merely sentimental, emotional, not to say hysterical religion has had its day and is to be largely replaced by something quite different. In the future men and churches are to be measured more by their conduct than by their creeds and accent is to be laid upon service rather than upon dogma.

Church and church society operations are to be conducted with ever increasing business accuracy and with the strictest regard to business methods and principles. If the Baptist societies and organizations have at any time in the past been subject to criticism it is clear that their present purpose in co-operation with the convention, is to so manage their affairs as to relieve them from all such criticism. It cannot be doubted that at some early date their enterprises will be conducted along the same lines and with the same careful attention to business



details as our greatest private business enterprises.

Consolidation and unification of effort was the idea everywhere manifest as characterizing the activities of the various organizations. There was a distinct tendency against the multiplication or increase in the number of denominational organizations, and doubtless in the future any movement desiring general support must make it appear that its purpose is to aid existing institutions rather than to create a new one. This is only a part of a policy, everywhere clearly shown throughout the convention, favoring economy both as to money and effort. The suppression of two agents where one can do the work and the consolidation of two societies or organizations where one can be more efficiently and economically managed, are certainly within the spirit of the convention. All this will increase, as it evidently had increased at Portland, the number of lay delegates, and nobody could look in the face of that great convention without realizing that he was in the presence of a determined, serious body of conservative, thoughtful business men and ministers, who have taken on the same qualities and are adopting the same methods as those which give success to such business men.

All who are interested in the University and who studied the convention from that point of view, came away convinced that the University of Chicago stands higher in the esteem of the Baptist denomination than ever before and that the sphere of its influence is steadily widening. The recognized efficiency of its graduates, particularly those of the Divinity School, has answered most eloquently all critics. It will take one more convention to complete and consolidate the work begun at Washington, continued at Oklahoma and nominally concluded at Portland, and when that work is complete, as it will be at Chicago next year, no Baptist can fail to have a vastly increased confidence in the

structure of the denominational organizations, in the future of its enterprises, and in the ever-increasing influence for good of the denomination.

### CHICAGO BAPTIST YOUNG PEOPLE'S ASSOCIATION.

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First Vice President..... Clifford P. Owen  
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Opposition is an admirable influence in showing men where they stand and whether or not they are followers of God.—Foster.



## THE PERMANENCY OF THE MINISTER.

By E. N. Ware.

The passing of the minister of the gospel is not imminent. The alarm is being sounded in the church and out of it today in high circles and low about the decadence of the ministry. President Taft in his pre-election address before the Harvard students noted the fact as he sees events and present day conditions, that the minister does not hold the first place in his parish—in the affairs of moment as his predecessor did in the days of our fathers. Then the dominie was leader and sponsor in the life of the community. His opinion was sought on problems, social, educational, political. It is different now. Conditions are changed. The newspapers and magazines abound in every home. The school teacher's influence has broadened. The commercial interest is paramount. A hundred interests have awakened since the day of our fathers.

The lawyer's place and influence is not what it was in our father's day. The physician of the present could not maintain himself as did the physician of our fathers. Commercial need has kept a place for the lawyer, as his kind has multiplied. Only a small per cent of those admitted to the bar of the present become practitioners before the bench. Corporations and commercial interests demand the services of the large proportion of the law school graduates. The tremendous advance which scientific discovery has made in the later years has saved the doctor to prominence and turned him into specialization. The people throng the physician's office now where in our father's time it was different.

The tremendous commercial possibilities of the present day overtop all other considerations except it be that health is still a vital consideration.

It is well for us in these days of commercial rioting that America discovered her men before she did her gold mines and her vast resources and scientific possibilities. We are in danger of magnifying the work above the worker, as the Carnegie Commission charge is being done in the great commercial center in and around Pittsburgh, where it is said a steel rail is of more importance than the man who made it.

The commercial engine needs a balance wheel. It will be found in the saner moments of men's thinking that what Jesus said is true yet today, namely, that man shall not live by bread alone. Commercialism cannot develop or satisfy the full man. The minister will come into his own—his God-given place and sphere, by realizing this vital need of man. The minister can-

not pass. The human heart, the vital inner man, the eternal man, needs him to stand ready for his call, for down deep in the human need, there is this longing for God, this panting after God as pants the hart after the water brooks. This ministry of the ordained priesthood is finding its calling, and every age sooner or later, cries out for it. Not the sacerdotal order of perfunctory prayer repeaters. The real need of man cries out against this. The order of the priesthood must be maintained. It is said of the great Abraham Lincoln that in the darkest hour of his troubled public life as President, when the burdens of the nation rolled high and higher upon him, that he sought out a poor unknown woman in the capitol city and asked her to pray for him. Such is the true priesthood. Every man of affairs and keen sense of duty to others, will rejoice that this ministry cannot pass. The keenest sense of loss which I felt in the passing beyond of my dear old mother at ninety years of age was that now I must get on without her prayers. Commercialism has stripped the minister of many of the self assumed prerogatives of our fathers' time but it has no disposition to interfere with the priesthood duties of the minister. The world needs the man and the woman of God. This is the eminence from which the minister must send forth his influence, from which the world will not drive him.



# LAYMAN'S EVANGELISTIC COUNCIL.

Plans for the Gipsy Smith Mission are maturing rapidly, and interest in the coming evangelistic campaign is widespread. As has been announced in these columns, the meetings will be held at the Seventh Regiment Armory, at 34th and Wentworth avenue. The transportation facilities for reaching this building are most excellent, and from practically any part of the city those attending the meetings can reach the building by paying a single fare, if so desired. It is a ride of only twenty minutes from the center of the loop district at Madison and Clark street. For those living on the line of the C. R. I. & P. it will be of interest to learn that the Rock Island Company has notified the Council that during October their suburban trains arriving in the city between 7 and 8 p. m. and leaving the city between 9 and 10:30 p. m. will stop at the 31st street station.

The Baptist Ministers' Conference of Chicago at their regular meeting, June 21, passed the following resolutions:

Whereas, the Laymen's Evangelistic Council has perfected arrangements for the missioner, Gipsy Smith, to conduct evangelistic meetings in Chicago, October 2 to November 2 of this year, and

Whereas, God has so richly blest his labors throughout the world and heretofore in Chicago, and

Whereas, already 311 pastors of Chicago have signified their intention to co-operate in the evangelistic campaign, held under his leadership, and

Whereas, we have been praying that Chicago might have a great spiritual awakening,

Be it resolved, that we as members of the Baptist Ministers' Conference of Chicago, pledge ourselves to do all that lies in our power to line up our churches in support of this campaign, and that to that end we will daily pray and get others to pray for a spiritual awakening.

Further, Be it resolved, that a copy of these resolutions be forwarded to our brother, Gipsy Smith, that he may know that our prayers are with him as he prepares to come among us again, and that likewise a copy of these resolutions be forwarded to the headquarters of the Laymen's Evangelistic Council.

The Gipsy Smith Prayer Circle has been growing rapidly until at the present time there are approximately 400 who have signed cards saying they will try to pray daily for the coming meetings.

Representatives from the Denominational Brotherhoods at a recent meeting decided to recommend prayer circles for the men in the various churches throughout the city. It would give the work a wonderful impetus and stimulate many Christian people to greater interest and larger activity if the missioner and these meetings could be remembered in prayer at every mid-week service in all the churches of the city and suburbs during the months of August and September and during the time of the meetings.

The question is sometimes raised as to the results of these large evangelistic meetings. We

hear it said that very few unite with the churches. It is a matter of interest and instruction as well to know that after the Chapman-Alexander meetings in Boston the early part of this year there were 200 applications for membership in one of the churches. In another 114 were received the first communion Sabbath after the close of the meetings, and in practically all of the churches co-operating in this movement from 25 to 100 have been received into membership.

After the close of the Billy Sunday revival in Springfield the Springfield Register reported the following churches and the number who joined as a result of the meetings in that city.

First M. E. Church.....	345
Douglas Ave. M. E. Church.....	87
Kumler M. E. Church.....	170
Laurel M. E. Church.....	160
First Presbyterian Church.....	107
Second Presbyterian Church.....	270
Third Presbyterian Church.....	136
Fourth Presbyterian Church.....	20
Fifth Presbyterian Church.....	18
Central Baptist Church.....	132
South Seventh St. Baptist Church.....	83
Elliott Ave. Baptist Church.....	82
First Christian Church.....	301
West Side Christian Church.....	130
Stuart St. Christian Church.....	109
United Brethren Church.....	41
First Congregational Church.....	52
Plymouth Congregational Church.....	33

(Concluded on Page 22.)

## Idle Money



**T**HERE is no excuse for permitting money to remain idle when it can be put to work earning 3 per cent per annum by merely depositing it in this bank.

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Grace Lutheran Church.....	73
St. Paul's Pro-Cathedral.....	44
Grand total .....	2,393

If the success of evangelistic meetings is to be measured from this standpoint, this certainly looks like success.

### CHICAGO LAW AND ORDER LEAGUE.

Arthur Burrage Farwell, President.

No saloon-keeper violating the Sunday-closing law is to receive naturalization papers.

Naturalization—violation of Sunday closing law—franchise involved—appeal to Supreme court—the opinion of the Supreme court of Illinois, per curiam, holding that an applicant for naturalization who has habitually, knowingly and wilfully kept the back door of his saloon open on Sundays in violation of the Sunday closing law of the state and who asserts his intention to persist in so doing although he should take an oath to support the constitution of the United States and the laws, has not behaved as a man of good moral character and one well disposed to the good order of this country, and must be denied naturalization as a citizen; and that in an application for naturalization the elective franchise is involved and an appeal properly lies to the Supreme court.

While the word "character" is frequently used as synonymous with reputation, strictly speaking, character is what a person is, while reputation is what he is supposed to be.

The Law—her seat is the bosom of God, her voice the harmony of the universe, all things in earth and Heaven unite to do her homage—the weak as feeling her protecting care and the strong as not exempt from her power.—Hooker.

### WOMEN'S CHRISTIAN TEMPERANCE UNION.

Mrs. Emily M. Hill, President.

The followers of Christ are coming to realize as never before that they are their brother's keeper. There seems to be a growing tendency to promote the causes that have to do with the welfare of humanity, and in no particular instance is it manifested more than in the movement for the salvation of the children by scientific temperance education, which is spreading all around the world.

Illinois has come safely through the attack made by the enemies of temperance teaching and rejoices in the preservation of its splendid law requiring scientific temperance instruction

in the study of physiology and hygiene in all public schools in all grades below the second year in high schools. Now that the law has weathered the storm and remains unchanged on the statute books, every parent would do well to demand of school officials, that their children have the instruction according to the provisions of the state law.

Miss Marie C. Brehm, former state president of Illinois W. C. T. U., is attending the anti-alcohol congress in session in London, England. Miss Brehm is special lecturer on scientific temperance under the general assembly of the Presbyterion Church, U. S. A.

Cook County W. C. T. U. has engaged Mr. Clinton N. Howard of Rochester, New York, to give fourteen addresses in the county from September 12 to 23. The meetings will be held in some of the leading churches on the three sides of the city. Circulars giving dates and places of the Howard meetings can be had by applying to Mrs. Emily M. Hill, 5939 Wentworth avenue, Chicago, any time after the first of September.

The annual convention of Cook County W. C. T. U. will be held in the Third Presbyterian Church, Ashland boulevard and Ogden avenue, September 21-23.

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**GREAT TEMPERANCE AND LAW ENFORCEMENT PARADE, SATURDAY AFTERNOON, SEPTEMBER 25, 1909.**

**Dr. H. C. Newton, Secretary.**

General Frederick Dent Grant, of the United States army, son of the President and General U. S. Grant, has cheerfully granted his services as grand marshal of the great temperance and law observance parade of Saturday afternoon, September 25. A hater of lawlessness and debauchery, a total abstainer, a picture of health and strength, a conqueror of foes which have vanquished great warriors, has linked his great name with a great cause. No timid or lukewarm church goer or lover of righteousness will be ashamed or too timid to participate with Gen. Grant in the lead.

**Greatest on Record.**

The foremost church men of our city believe that it will be the greatest thing of its kind the world has ever seen. Dr. John Balcom Shaw, Bishop Fallows and other prominent clergymen say that a parade of 100,000 is possible. One church has set its mark at 2,000; another, afraid to enter heartily last year, says it will put at least 1000 in line. Think what it means for the 600 interested churches in Chicago to do proportionately as much! Thousands will come from out of town to participate. The railroads have been asked to grant special rates.

**Its Object.**

To teach patriotism and promote the civic virtues of sobriety and reverence for law (every participant to carry a flag); to boost Chicago—boost her virtues and knock her vices—make her as great morally as she is commercially; to declare war upon the evils of lawlessness and debauchery which blacken the name of our great city and state; to ascertain why we are called philanthropists when we make an effort in behalf of 100,000 victims of tuberculosis and "fanatics" or "shacklers of liberty" when we seek to save the 100,000 destroyed by the more destructive alcohol and saloon.

**Backed by Eminent Men and Women.**

Prominent laymen, clergymen and civic reform people of this city have lent their great influence in behalf of this movement; many of them are serving upon our most prominent committee:

**The Advisory Committee.**

Bishop Samuel Fallows, Rev. A. L. Nystrom.  
Bishop Wm. F. McDowell, Dr. A. H. Harnly.  
Bishop C. T. Shaffer, Dr. John Balcom Shaw,  
Rev. Jenkin Lloyd Jones, Dr. Charles B. Mitchell

Dr. Frank G. Smith, Dr. A. C. Dixon,  
Dr. Duncan C. Milner, Dr. Johnston Myers,  
Dr. John A. Earl, Dr. M. P. Boynton,  
Dr. W. A. Bartlett, Dr. D. D. MacLaurin,  
Rev. C. G. Kindred,

Besides the above clergymen representing various denominations the following well-known citizens are also members of this committee:

Rev. James K. Shields, superintendent of the Illinois Anti-Saloon League.

The Rev. Father P. J. O'Callaghan, president of the Illinois Catholic Total Abstinence Union.

Arthur Burrage Farwell, president of the Chicago Law and Order League.

J. C. Bentall, state secretary of the Socialist party.

Hon. O. W. Stewart and W. A. Brubaker of the Prohibition party.

Commissioner Thomas Estill of the Salvation Army.

Adj. J. H. Berry, of the Volunteers of America.

Maj. S. Linderoth, of the Good Templar Lodges.

Miss Marie C. Brehm, of the Woman's Christian Temperance Union.

Miss Lucy Page Gaston, superintendent of the National Anti-Cigarette League.

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### Non-Partisan.

When the forces of lawlessness say they have all the foreigners with them they are in error. Some of the most sober and law-abiding people in Chicago are of foreign birth and the way the Germans, Swedes, Norwegians, Danes, Poles, Bohemians, Jews, negroes and many other nationalities and races stand up for decency makes us realize that sobriety and reverence for law are not solely Anglo-Saxon virtues. Without the foreigners the great parade of last year would have lost at least a third.

Among the religious and reform organizations represented are the following: Methodist, Baptist, Presbyterian, United Presbyterian, Congregationalist, Swedish Mission, Disciples, Friends, Nazariners, Lutherans, Christian, Episcopalians, Reformed Episcopal, United Brethren, Evangelical, Universalist, Cook County Sunday-school Association, Epworth Leagues, Baptist Young People's Union, Christian Endeavor, Salvation Army, Volunteers of America and many Catholics; Good Templars, Sons of Temperance, W. C. T. U., Young People's Christian Temperance Union, Chicago Law and Order League, with its many affiliated organizations, Anti-Saloon League and Anti-Cigarette League. Many Labor Union leaders, Socialists and Prohibitionists will be with us. The state secretary of the Socialist party is giving us much encouragement. As every party is represented it is important that the non-partisan character of the movement shall be maintained.

### The Management.

While the general plans must meet with the approval of our distinguished advisory committee the details are carried out by the officers and committees. At a meeting of representatives of all churches and organizations interested, called to lay plans for the 1909 parade, Mr. Arthur Burrage Farwell, voluntarily moved the re-election of the officers of last year, including the publicity and finance committeeman, Rev. C. E. Cornell. The officers are:

Mrs. Emily M. Hill, chairman, 5939 Wentworth avenue.

Dr. H. C. Newton, secretary, 2454 Indiana avenue.

Miss Mary F. Balcomb, 1104 The Temple.

### Other Important Committees.

The Bands Committee.

Brig. Robert Dubbin, of the Salvation Army Head quarters, 395 State street.

Rev. E. L. Williams, 1636 N. Spaulding avenue. Any information you can furnish about bands should be sent to one of these gentlemen.

Committee on Grand Marshal and Aides.

Dr. H. C. Newton, chairman, 2454 Indiana avenue; Rev. C. E. Cornell, 6356 Eggleston avenue; Rev. W. Taylor Joyce, 967 W. Monroe street; Mr. W. H. Mitchell, 5941 Princeton avenue. The task of securing the required number of marshals is a large one and suggestions of names will be gratefully received by any of the above. We need many mounted marshals. All organizations should appoint their own marshal and immediately report the name to the chairman of the committee.

### Committee on Banners and Floats.

This committee is headed by Mr. Arthur Burrage Farwell, 1005 Association building, who will gladly receive suggestions. His committee will be requested to prevent the display of things that would be inappropriate for a sane and dignified demonstration.

Many other committees are also busy.

### Finances.

The business of the big parade of last year was closed with a balance in the treasury with which to start the 1909 parade. That was possible because so many loyal individuals, churches, local W. C. T. U.'s, Young People's Societies, etc., responded so promptly and generously with pledges—which they paid. Go thou and do likewise and we will give the saloon a black eye which it will carry to its grave.



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## A MESSAGE TO FOLKS WHO DO NOT ATTEND CHURCH.

The editor found the following from "Bob" Burdette in his scrap book recently and since they are his convictions he passes on a good thing:

"Why don't you go to church?" For a long time it was the custom of the American people to lay all the blame for this non-attendance upon the meeting-house. It was so stuffy. No ventilation. Man couldn't breathe. Air bad enough to poison a cat. But, by and by, as it dawned upon the man himself that he could—and on occasion, say several times during a space of period—he did confine himself at a political caucus or a ward meeting into a room with one door and no window, in an atmosphere reeking with tobacco smoke from such pipes as no man would want to remember long enough to describe, human perspiration and garments of all sorts and conditions of labor, it began to impress itself upon his intellect that this ventilation excuse was not better than none.

And the woman sinner began to see the inconsistency of this plea on her part, when everybody knew, long before she found it out herself, that she lived in a jail of her own construction when she was at home; that she shut out every ray of sunshine from her house, lest it fade the carpets and drapery; and excluded every breath of air lest the dust come in with it, and that she had such a horror of what is known

as "night air," as though there was any other kind of air on earth between sunset and sunrise—that so far as fresh air was concerned she went to sleep every night in a bottle carefully pulling the cork in after her.

So, also, you had better go to church today, and next Sunday, and the Sunday after that, and keep it up until you get into a habit of it, whether you like it or not. The quinine the preacher gives you is good for you, although it is bitter as wormwood. If you are the kind of a man or woman I think you are—that is, if you are like all the other men and women I have ever known in all my life, irrespective of class, condition, age, sex or color, you need a little plain talking to once or twice a week. You are not so good as you think you are—not that, either, for you are fully and exactly as

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good as you think you are—but you are not half so good as you would like the rest of us to believe you are. And right there is where the other kind of preacher is just the right kind for you. A smart dose of the knout, deftly laid upon your spiritual nature, acts after the manner of a tonic. It excites a vigorous circulation, stimulates activity in the muscles you write with, exercises the vocal cords, and puts an elasticity into your whole moral system. You know yourself, perfectly well, that the sermon that made you the maddest told you the most true things about yourself. And the worst of it is, you knew them all before. And the thing which most provokes you is that the preacher seems to have found you out. True, he wasn't thinking of you, and didn't know you were in the congregation, but he lays the lash on you at exactly the right place every time. That's the best kind of preaching.

You are "too tired to go to church?" That's sheer nonsense. There isn't a place on the continent so restful as the church. You are going to lie around the house all day; doze in a hammock; loll in a rocking chair; go to sleep over a book. That isn't resting. That's loafing. Tell yourself, honestly—you like to think you are honest—did you ever in all your life see a loafer who looked rested? Did you ever see a loafer

who didn't look tired all the time; The people who try to rest are always tired. Resting is the hardest work in the world, when you make work of it. You have no need to "loaf" all day Sunday. Two hours in church; two hours of the quiet; the music; the sermon; the reading; the uplift which comes from the new channels into which your thought, your mind is led, will rest you more, physically, morally, intellectually, than will all the day spent in trying to "rest."

"Why don't you go to church?"

You "hear the same old thing all the time?" So you do; so you do. The mountains are old, too; older than the state of California. And the sea is old, too; older than this continent. And the stars are old; and memory is old; and love; and truth. Are you a child, that you must be perpetually amused by some novelty? Must you have a new toy every day? Is your intellect so puerile that it can find no joy in, recontemplating truths so old they have the grandeur of eternity? That's no reason at all, because you "hear the same old things all the time." Don't you know you have been telling half a dozen of your old grandfather's oldest stories over and over, every time you got a chance, for the past twenty-five years? If you don't know it, your friends do. Do you expect a preacher to be more original and up-to-date than yourself?

"Why don't you go to church?"—Robert J. Burdette, in Los Angeles Times.

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# HOW TO CONQUER WORRY.

By Rev. John Clifford, D. D.

One of our foremost medical authorities, Dr. Saleeby, assures us that "to worry is to miss the purpose of one's being." "It is to fail, to fail for self, to fail for others, and it is to fail gratuitously." And then he adds the pathetic confession: "The blunder of worrying is universal, and it is the characteristic symptom of an age" which he believes "to be the greatest in human history."

With that confession we agree. We admit that "worry is waste," and the most foolish waste—waste of the very powers and energies we require to displace it; the powers we need to subdue the world to our will, to carry our inevitable burdens, to convert tribulation into experience, and experience into patience, and patience into boldness and joy. "Agreed," but you sharply add, "How can we escape the ever-subtle and ever-pursuing fiend? What are the weapons with which we can bring this Apollyon to the ground?"

Any satisfactory answer to these questions must be based on the broadest human experience; and, in order to be, individually effective, it ought to deal with each case of the disease directly. An accurate diagnosis of the symptoms is needed; causes should be carefully traced out and laid bare, as well as effects. In some cases the "worry" is due to the body. The primary cause is physical; and, although bushels of salutary and soothing counsels may be given, they will be in vain so long as nothing is done to eject the poisons from the blood, to re-enforce the wasted nerve, and to bring the machine of life into harmonious and easy working. Scores of times I have known men and women conquer the "worry" born of their melancholy and misery about their souls by a bracing climb up a mountain height, a walk along the seashore, the use of a gymnastic bar, a regular and intelligent care of their health.

But when everything is credited to the body that can in truth be allowed, it remains that "worry" is itself a mental fact, and must be dealt with by mental rather than by physical means, by truths and principles, by thought and faith, courage and will, rather than by drugs and exercise. The mind is not only the standard, it is also the master of the man. Triumph over our moods and conditions must be won by reasoning and reflection, resolution and will, purpose and effort.

I have only space for one of many illustrations that might be given of this method of warfare. It is from my own experience. Forty-

seven years ago my wife found me in a fit of depression and bade me remember that "worry is waste." Forthwith the packed wisdom of that saying became a "fixed idea" in my mind; and not once, but scores of times, it has ejected fear, dismissed apprehension, produced calm and set the forces of the mind free for healthier trains of thought. "Worry" is a mental fact, and it may be swiftly slain with the weapons of the mind.

But if Stoic passivity is to be crowned by a deep content and a holy quietism passing into serenest joy, then we must take counsel of Jesus Christ, sit at his feet and catch his spirit of perfect and loving reliance upon our heavenly Father's knowledge, wisdom and love. He is the Prince of Peace, and holds at his girdle the keys of unbroken rest. He was the greatest of all the teachers and preachers who have "failed," and yet he was kept in perfect peace, knowing that in his Father's love he had more than compensation for all the defeat and disappointment, loss and cross of his life; and therefore in the fiercest conflicts he could say, "Even so, Father, for so it seemeth good in thy sight." He knew the secret of innermost calm; and to his followers he says: "Do not even begin to be anxious, your heavenly Father knows what things you have need of before you ask him. He who clothes the grass of the field with its fleeting beauty will not forget his immortal children. Cast away therefore your entangling doubts and fears. Trust God. Hope in God. Give to the winds your fears. Work. Work for his Kingdom. Put it first. Live for it and him. He is wisdom. He is love. He will provide."—Abridged from Congregationalist.

Rev. Messrs. John Clifford, Silvester Horne, R. F. Horton, J. H. Jowett and other English ministers have issued an appeal to the Free Churches to pray for the relief of Russian prisoners who are barbarously treated. After describing the terrible conditions of the prisons in Russia, the appeal goes on to say: "Further, during the past four years, 2,118 civilians have been executed after a court-martial sentence, and during the first quarter of the present year 35 civilians were executed under similar jurisdiction. Some 74,000 persons are now exiled untried, by administrative order, in Siberia and Northern Russia."

When a man hears the still, small voice in his soul, calling him to any new departure, how can he ever know what vast consequences to himself and others may hang on his fidelity?—Charles Gordon Ames.



## THE RELISH FOR RELIGION.

There is both power and charm in spontaneous and genial religious talk. The world would be greatly the better for more of it and the church the stronger. The tendency of our day is toward garrulousness. We chatter endlessly. But it is about other things, less engaging things, most of the time, trivial things. About religion the world seems to be growing ever more reticent. Not about theology, bless you. Upon that the most irreligious people are the keenest. But upon religion, the personal experience with God, the communion of spirit with spirit—upon that topic, the one topic upon which the humblest might talk with the interest of originality there is little said and that little is robbed of its freshness for sheer want of candid speech. Many people feel that they are not rightly religious unless they use the phrases of the "fathers." And the phrases apart from the fathers are curious, for a time, and cold always. Pastoral concern about the prayer and class meeting is widespread. Not only in our own church but in all the churches the "social" character of these meetings is abating and the line of reconstruction most generally counseled is that of making them educational—the substitution of lectures from the pastor in place of testimonies from the people. The counsel is quite beside the mark. There is, there can be, no substitutes for the exercise which makes religion real, personal, intimate. The church's educational opportunity is in the Sunday services and in the Sunday-school. No doubt a well-considered lecture from the pastor is more profitable than unconsidered or insincere talk from dutiful but drowsy worshipers. Still these are not the necessary alternatives.

The heart of the difficulty is in the absence of any real or deep relish for religion. When every allowance has been made for the American temperament and for the diffusion of culture and the refinement of the popular taste, all of which are supposed to make people less ready to talk about matters which lie deepest in them, it remains to be said that these things may modify, but they do not necessarily paralyze speech. There never was a finer or more sensitive nature than Henry Drummond's, and one element of his fascination for all kinds of people was the frank and natural way in which his conversation would slip into the deep things of the soul's life in God. Of the late Charles A. Berry of Wolverhampton, England, one of the ablest as he was one of the most influential ministers of his day, it is said by his biographer

that some of Berry's finest preaching was done in social talk. "You heard him keep the table in a roar with a capital story told in his own inimitable way, or with some brilliant bit of repartee, and then in a little while the laughter was hushed, the 'voices took a higher range;' Berry was launched on some religious theme; men of the world were listening as they had thought they could not be made to listen to strenuous religious discussion. Berry never indulged in vapid pietism. He never dragged religion into conversation, but somehow it generally got in. There was a winsomeness, a breadth of view, a very real tenderness of sympathy blending with a vigor of expression that won him an entrance to hearts that were not easy to reach." From N. W. C. Advocate.

## STOP, LOOK, LISTEN.

By Rev. E. H. Byington.

Once a railroad on whose crossings many accidents had occurred offered a large sum of money to the person who could furnish the best sign to put up where country roads crossed the railroad tracks. The prize was won by a man who suggested these three words, Stop, Look, Listen.

Certainly they were fine words for that purpose, but they can be applied in other ways as well, and I wish to suggest them as your motto when you go out to walk.

During the next few weeks you will be outdoors more than usual and some of you will go on excursions and on visits to the mountains or seashore. Sometimes you will walk too fast and not notice a thing. Perhaps you wish to see how far you can walk, or to reach some distant point; but stop, look, listen. Stop that you may rest awhile, look around for flowers, listen for the singing of birds. If you are with friends, do not chatter nonsense all the time, but stop, look, listen. Stop talking, look at the silent clouds, listen to the rustling of the breeze in the trees. You may be wondering what the other people on the beach think of you, but stop, look, listen. Stop thinking about yourself, look steadily at the little white sail on the sea, listen to the waves on the shore.

Jesus walked much and he must have walked in this manner, for we read of his stopping, and his teaching shows that he looked and listened. All summer long, unless it is your duty to hurry, start on your walks with the words, "I must remember to stop, look, listen."—Congregationalist.